

Climax of God's Monarchy, Daniel 7 pt. 1

By Charles Feinberg

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This is the third message in the series on The Book of Daniel by Dr. Charles Lee Feinberg of Talbot Theological Seminary in the first message dealing with chapter 1 and 2. We saw the course of world monarchies as indicated to Nebuchadnezzar the king by the Lord in a dream interpreted by Daniel himself in chapter 3 through 6 we had the conduct of world monarchs the manner of their behavior character while they rule in Chapters 3 4 5 and 6 Chapter 3. We saw that when Gentile monarchs world rulers are in power they sponsor and advocate idolatry. In the fourth chapter they become deranged because of a lack of recognition of their answerability their responsibility to God. In the fifth chapter they perpetrate the highest of impiety using holy things in an unholy way they pollute the holy things of God with their impious actions and desires and pleasures and then in the sixth chapter of Daniel we saw that world monarchs when they are ruling seek to arrogate absolute and exclusive honors prerogatives that belong to God alone.

Now in the seventh chapter we have the theme of the world empires and the little horn. A vision of the four beasts now just as the second chapter of the book forms the introduction to the first part of the prophecy. Chapter 7 is the recognized introduction for the second part of this great book of Daniel. In this section the revelations the disclosures are made to Daniel himself. You remember the early part of the book they were made to Nebuchadnezzar. They were made

to Darius. They were made to Belshazzar the grandson of Nebuchadnezzar. They were made to these Gentile kings but in this section where Israel the people of Israel Daniels people are more particularly in view the revelations are made to Daniel himself and for the reason we've indicated the people of Israel are more especially in the foreground when Gentiles and gentile powers are principally in view then the visions and dreams are given to Gentile monarchs. Now as an individual reads the seventh chapter of Daniel. Perhaps in a superficial cursory way in a hurried way he may say well if there is if that isn't a useless chapter that seems to cover exactly the ground of the second chapter. Not quite. This chapter does cover practically the same ground as Chapter 2. But be alert and be discerning there are additions and that especially with regard to the last or the fourth kingdom.

Why the difference. Chapter 2 is under the figure of a glorious image. Strange unprecedented yes but nevertheless brilliant with a great deal of a claw and show and display. Chapter 2 shows world rule from the outward human political standpoint. Course it is all over the under the old ruling hand of God. But the picture is as man sees it from the outward external exterior viewpoint the human political standpoint. Chapter 7 is more particularly from the inner divine moral standpoint. This is not new. For instance, you have two books of Kings along with two books of Samuel. They are historical books. Why do those four books differ so much from first to second Chronicles. Why do you need two books of kings and two of Chronicles ah they're written from two different viewpoints the books of kings are written from the Throne viewpoint from the political viewpoint from the kingly royal viewpoint from the throne as it were viewpoint but Chronicles? Those books are written from the priestly the religious the temple viewpoint if you will. So here Chapter 7 we have the picture of world rule from the inner divine

moral standpoint so if chapters 1 and to speak of the course of world monarchies and chapters 3 to 6 the conduct of world monarchs.

Here we have the coming of the absolute kingdom the absolute monarchy the final absolute monarchy. In this chapter we have the relation of the times of the Gentiles to Israel and they will be seen under the designation of persecuted saints of the most high. Now in point of time Daniel 7 1 is before Daniel 5 1. So you see we're not following chronological order. How do we know that? Well five one of Daniel indicates the last year of Belshazzar's rule because he was deposed by Darius the Mede Darius being three score and 2 years old overcame and defeated Belshazzar in that very night that very night the Babylonian King was slain. So that was the last year the last day of Belshazzar's rule whereas here in 7:1 is in the first year of Belshazzar King of Babylon Daniel had a dream and visions of his head upon his bed. Then he wrote the dream and told the sum of the matters. You see it is a logical gathering together assembling of material rather than a chronological. At this point.

Now the first vision takes up the first six verses we are told the Daniel had this dream he had this vision and a number of visions more than one and he wrote the dream and spelled out the totality of what had been revealed. Daniel spoke and said I saw in my vision by night and behold the four winds of the heavens strove upon the great sea and four great beasts came up from the sea diverse one from another. The first was like a lion and had Eagle's Wings I be held till its wings were plucked and was lifted up from the earth and made stand upon the feet as a man and a man's heart was given to it. Notice even in symbolic passages you have if you are careful you have an area where there is a passing out of the figurative and symbolical into the literal and actual because lions and eagles do not have men's hearts. But here a man's heart was given to it and behold another beast a second like a bear raised up itself on one side. And it had

three ribs in the mouth of it between its teeth and they said thus unto it arise devour much flesh. After this I beheld and lo other like a leopard which had upon its back four wings of a fowl the beast had also four heads and Dominion was given to it. Marvelous these prophecies are and how explicit not vague not equivocal not ambiguous not hazy but how clear and distinct and lucid are these marvelous portions of these visions we find first of all that Daniel saw the four winds of heaven striving upon the great sea.

Now we're told in the Book of Psalms that winds are God's agencies they are his ministers they are his agents to accomplish his will among men they work out God's purposes and notice the four winds from every direction of heaven. We read in the book of Job that four winds came and smote the houses the homes of his children and they were flattened four winds striking. We know what it is to get a terrifying wind say from one section of a country coming at a terrific velocity. But here are four winds at one time these are God's agencies friends. God is behind the scenes but moves all the scenes that he's behind. And these winds drive upon the great sea. What is the great sea here? Evidently the area where all these prophecies take place the Mediterranean and you'll notice the word Mediterranean is from two Latin words middle of the earth and no wonder Ezekiel speaks of the Holy Land and that whole near eastern area the eastern part of the Mediterranean seaboard as the navel of the earth and the Latins called it mare nostrum, our sea. Modern Hebrew is called [inaudible] the middle or the central sea the Mediterranean.

All these empires bordered on this sea hence its name. Middle of the earth. Now what is the meaning of sea. Because this is a vision and this is an apocalyptic book a book of revealing of disclosure and we do have figurative language because these beasts are not beasts only they are beast-like men. Men with bestial character. Well in scripture seas and bodies of water are

references to masses of people I trust you have your bible before you because in the revelation the seventeenth chapter you have it spelled out in just so many words you remember. There you have the destruction of Mystery Babylon and we read in Revelation 17:1 there came one of the seven angels who had the Seven Bowls and talked with me saying to me Come here I will show unto thee the judgment of the harlot that sitteth upon many waters. Notice the many waters and then we have an explanation of the meaning of the many waters in verse 15. He said unto me the waters which thou sawest were the Harlot sitteth are peoples the waters of peoples multitudes nations and tongues just as in Psalm 2 When God wants to show the raging of the nations. We have the sea raging in its fury. And so the seas or waters as they fluctuate they are unstable. They are ever changing. They are churning and so on in unrest the sea that uh brings forth mire and dirt all stirred up.

Those things are a remarkably clear picture figure of masses of people the world around and we see it from time to time we believe we're living in a day of revolution. But there have been revolutions in other days they do increase in intensity. But this is the very nature of the peoples of the earth striving sometimes for that which they know not so here sees are references to masses of people. Now there is the first beast mentioned in verse four like a lion and had eagle's wings. This undoubtedly refers to the Babylonian Empire Jeremiah four seven will verify it Jeremiah 49 verses 19 and 20. The Winged lion you can see it in different archeological museums around the world. The winged lion in the ruins of Babylon appears to have been their national emblem just as the eagle is our emblem and the lion is the emblem of England. Here the winged lion stands for Babylon. What you notice it's not only a lion but he has eagle's wings that's not normative in zoological considerations our zoological books, our books on zoology certainly do not picture lions with eagle's wings so this is given to express some inner truth that

God wants to get across. Through Daniel to the people of his day and to our day now in the lion we have the king of the beasts. in the Eagle. We have the chief of the birds. Both of these are answering to the head of gold in Chapter 2.

Speaking of great energy Lion and his mighty power great energy and then with eagle's wings the concept there must be rapid progress but notice while he was looking while Daniel was beholding this the wings of this lion were plucked and done away with lifted up from the earth and made stand upon the feet as a man and a man's heart was given to it. This must mean that sovereignty was taken from this kingdom. In other words, its progress was impeded. The wings are used to impel the animal to get him under motion for him to advance rapidly to progress but the velocity is broken. Sovereignty is taken from it and what's left to it a man's heart was given to it. In other words, the efflorescence the flourishing the power of this kingdom is no more. It has waned just as it did later in Rome just as it did later than this of course. But in the time of the Grecian empire they come and they go so only ordinary human strength is left to this kingdom. That lion with eagle's wings is the great world empire of Babylon.

Well it was succeeded by another and behold another beast a second like a bear. It raised up itself on one side and had three ribs in the mouth of it between its teeth and they said thus unto it arise devour much flesh. The second beast is unquestionably Medo-Persia. Notice under the figure of a bear unusual rapacity which was true of the Persian Empire very ruthless relentless Medo-Persia and is raised up on one side. How accurate is the word of God. Medea actually arose first Darius the Mede in the 6th chapter of Daniel we read of it and the last part of the fifth chapter of Daniel The last verse we read of Darius the Mede evidently a median general of the great Cyrus. So here Medea comes in first. But Persia under Cyrus later becomes

predominant you have here a coalition Confederacy government. And this answers exactly identically with what you have in the second chapter.

There is a unity in the head as a oneness absolute monarchy of Babylon. But soon as you get to the chest and arms you have a twofold picture. And so there is Medea and Persia. Not one alone or the other but both together. And then we see that this animal this beast this bear has three ribs in its mouth. Now if these beasts are empires then the ribs are portions of empires. Portions of the empires as they are portions of beasts. Now some believe you could actually identify them. I will not go that far. I will not be dogmatic. Some think that the three chief cities of Babylon Babylon itself Ec batana [sp] and Borsipa [sp] that were actually taken by Cyrus the Great and notice the word comes arise oh bear devour much flesh. The authority is given to it. It's a remarkable thing that none of these empires can operate can function just on its own. Not a bit of it. It's all under the control of God. And then this kingdom of Medo Persia came to an end. It started around 538 to 536 B.C. but when Alexander the Great the son of Phillip the second of Macedon of Greece came on around 333 B.C. that marked the end of the Medo-Persian Empire as the coming of Darius and Cyrus. The mido-Persian Empire meant. The demise. The death of the Babylonian Empire. Now look how it is stated in verse 6. After this I be held in another like a leopard which had upon its back four wings of a fowl the beast had also foreheads and Dominion was given to it.

Now the third beast must be Greece under Alexander the Great and the figure is of a leopard. A leopard is lithe, it's agile, it's wiry. It is speedy and the wings speak of swiftness and certainly the Blitzkrieg was never invented by Hitler. It was known in Alexander's day. He though young man that he was was able to conquer all the area east of Greece and then planted colonies in the Punjab view the mouth of the Indus ocean and sat down and wept because there

was no more world to conquer my his campaigns if anything they were not very deep. There was not intensity but there certainly was extensiveness to them. So the wings speak of swiftness and notice there are four wings of a fowl and had four heads. It is a matter of historical record that when Alexander died early in his life in his early 30s his Empress Alexandria had only a child and the generals of Alexander were not of a mind they were not agreeable to wait around and get their orders. After this little one had grown up nor were they going to get their orders from the widow of Alexander.

So these four generals divided the Kingdom among them the four parts. Then these four heads of the four parts of which the kingdom was divided among Alexander's four generals. After his death in the fourth century B.C. We know the actual names of these generals one who got Egypt was Ptolemy that we have the Ptolemaic kings in Egypt. There was Secaucus and we have the sauced kings in Syria and then the other portions of the Empire were divided between Cassander and Lysimachus. Such then is the picture in the first six verses. We have the first vision and there we have three empires. But you recall that in Daniel 2 the vision had more there were legs there were feet, toes so this does not cover entirely the whole image. But we have a second vision in six more verses seven to 12. We have the second vision and learn this friends where the Bible places emphasis where it expends time. That's where the Spirit of God is dealing with important matters. For instance, did you notice how much space is given to the Bible to the birth of Isaac more than the birth of anybody in the Bible apart from our Lord Jesus Christ. Why? That birth of Isaac was to be a miraculous birth. It was to be a birth of a child a promise and from that child of promise was to come the nation of promise through whom the redeemer of promise would ultimately come and redeem men. That's why there's so much space in Genesis on the birth of Isaac and then similarly in the New Testament why so much space given to Paul's

getting to Rome about the shipwreck and about the leading of the ship and about how the wind was and so on it's a tremendous amount.

Well there's more set about that than about other matters that we might think are much more important in the Book of Acts. Ah but hear it at the end of acts, Paul got to Rome all roads led to Rome literally in the forum there. There was a sign that read so many miles so many kilometers so many furlongs to Hierosolymitanus the Latin for Jerusalem so many West to Londonium the Latin for London. All roads led to Rome. And when Paul got there he got to the very heart and center of the greatest empire of the day just as many would speak of coming from different parts of the world to Washington D.C. that is so central in political and military power today and its influence worldwide and comprehensive. That's the reason so much time is spent in the book of Acts on Paul's getting to Rome. So the principle this interpretive principle must be adhered to that where the Bible places a great deal of space or emphasis. That's because the spirit of God considers it that much more significant than if less space had been accorded. So that's this fourth empire then must be quite important.

If six verses are required to tell out here and a lot more added later on at the end of the chapter six verses to this when the first three empires have only six verses according to them. Well who is the fourth beast that's seen in a separate vision. Let's look at it. After this I saw on the night visions and behold the forth beast dreadful and terrible strong exceedingly who had great iron teeth and devoured Broken Pieces stamped the residue with its feet. It was divers from all the beasts that were before it and it had ten horns. Now if we've been right in the three fourths of the vision thus far we certainly must come to the conclusion that the fourth beast is Rome. It was in power at Christ's coming at his first coming. It will be in power at his second coming and you notice it's just called a fourth beast while the first one was called a lion. The second was

called the bear. The third one was called a leopard. This one is just called a fourth beast and you know you wonder why until you get to the twelfth chapter or rather it's the thirteenth chapter of the revelation. There you find that there is a beast who combines features of a leopard. hear it very interesting. It combines features of a leopard of a bear and of a lion. All three features.

That's why Daniel never gave a name to this beast. It's what we call a nondescript beast there's no name that you can give to an animal that involves characteristics of a leopard it comprises in itself characteristics of a leopard of a bear and of a lion. But that was the boast of Rome my dear friends. It always claimed that no matter how many empires how many kingdoms it subdued it could always incorporate them. It could always assimilate that masticate them into itself. I say this great power this nondescript beast was in world politics at Christ's first coming it will be at his second appearing.

This beast shows great force and power. Notice how angry it seems strong exceedingly dreadful terrible iron teeth devourers breaks in pieces stamps the residue with its feet. It seems as if it's on a rampage. And notice is diverse from all the beasts that were before it had ten horns. It was different. You couldn't say that it was like any one of these exactly. It was totally different. Now you'll notice in verse 8 horns. May I stop long enough to mention horns wherever you find horns in the Bible on an animal an animal today that has horns will manifest its will its desire its fighting power its strength through its horn. You take an animal that's lost its horn horn has become broken in some kind of a fight or conflict whereas before it was wasting for a fight just aching for a contest. It will avoid it like the plague. But here is this animal this nondescript beast that has ten horns and answer to the ten toes or the image of Daniel 2 says Daniel I consider the horns and behold it came up among them another little horn from which there were three of the first horns plucked by the roots and behold in this Horn were eyes like the eyes of a man and a

mouth speaking great things my dear friends as you read literature in the Western world the Occidental world. It's so much different from that in the Oriental world. For instance, if you read Dickens or Thackeray or even writers today if they're describing someone they have to tell how broad were his shoulders how Square was his jaw. Certainly the shape of his nose and his ears they seem all important and his forehead and his torso and his hands and all. Oh it's altogether different.

The two main parts of every personality. Never forget it. Two main characteristics of any individual are given here eyes and a mouth eyes and a mouth your eyes and your mouth give you away. They tell what kind of a person you are. The eyes speak of intelligence plan counsel reflection. In other words, there comes up from among the ten horns an eleventh horn. Another power. And he is an intelligent one shrewd deliberate reflective contemplated. I believe he'll be a man of tremendous intellect even superior intellect when he comes. But he has a mouth and the mouth speaking great things and by that it doesn't mean great praises great adoration of God. No no no. This expression in the Bible means it is a mouth of arrogance. It's a mouth of boasting. It's a mouth of defiance. It's a mouth of blasphemy. Well there's the picture says Daniel. I beheld, he's still looking till the throne certain thrones and you and your authorized version you have cast down and the picture you get is of somebody overthrew some thrones just the opposite of what is meant here in the original Aramaic. It's beheld till thrones were placed it's just as they do in the near east now or the far east as well. They throw down cushions as it were or for on a [inaudible] and there the assize the tribunal is held. I'd beheld til the throne's were placed and the ancient of days attic Yamin meaning the ancient of days speaking of God's eternal character he has eternity. He sat. He did sit whose garment was white as snow.

The hair of his head like pure wool his throne was like the fiery flame and his wheels as burning fire. What a picture of God. The judgment here friends is that of revelation 19:19-21 and God has ordered an Assize he's ordered a judgment on this Fourth kingdom not before. In the case of the other empires one of them succeeded another in time in God's providence. But now when this last one comes there is an Assize. There is a judgment when rule is taken from that fourth beast and notice God's garment white as snow represented it figuratively all the transparent holiness of our God first John one five God is light in him there is no darkness at all the hair of his head like pure wool the purity throne like fiery flame. Our God is a consuming fire we read in Deuteronomy and in Hebrews as well. Our God is holiness itself. He is the high and lofty one the Holy One who inhabited, inhabited eternity his wheels as burning fire and then in verse 10.

You have a fiery stream issued and came forth from before him a thousand thousand ministering to him and ten thousand times. Ten thousand stood before him notice the vastness and the retinue the majesty of the picture the augustness of judgment was set and the books were open. What happened. I beheld then because of the voice of the great words was the horns spoke I beheld even the beast was slain oh was arrogant. He claimed a lot but when the hour of judgment came he was far far in for standing before God to be exonerated. He didn't come out acquitted at all. The beast was slain body destroyed given to the burning flame. The destruction of his kingdom and then notice the spirit of God takes time to differentiate his fate with what happened to the other kingdoms. As for the rest of the beasts they had their dominion taken away Babylon had the greatness of its empire removed but it went on in that area went on in the world. Same with Medo Persia same with Greece. As for the rest of the beasts they had their dominion

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taken away yet their lives were prolonged for a season and time. That's not true of this fourth kingdom- [End]